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On the whole, it is difficult to feel that this volume marks a great advance upon previous works on Enoch, or even that it represents the high-water mark of present-day Enochic scholarship. The translation may prove useful to German workers, but English-speaking scholars will probably prefer to await the promised edition by Professor Charles, whose Ethiopic learning and unsurpassed conversance with Jewish and Christian apocalyptic unite to distinguish him as the logical editor of the book of Enoch.

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RABANI MAURI DE INSTITUTIONE CLERICORUM LIBRI TRES textum recensuit adnotationibus criticis et exegeticis illustravit, introductionem atque indicem addidit ALOISIUS KNOEPFLER. Monachi: Sumptibus Librariae Lentnerianae, 1901. (= "Veröffentlichungen aus dem kirchenhistorischen Seminar," München, No. 5.) Pp. xxix + 300. M. 5.

PROFESSOR KNOEPFLER presents in this volume a new edition of the "De Institutione Clericorum" of Rabanus Maurus (776-856 A. D.), monk of Fulda, friend of Alcuin, and archbishop of Mayence. The experience of Knoepfler's "church history seminar" at Munich showed the insufficiency of all former editions, hence the present one that is based on seven manuscripts, five of which contain all the writings of Rabanus, and two of which (Munich and St. Gall) are of the ninth century. An Asburnham codex of the same date exists in the Laurentiana at Florence, but was not accessible by loan, as is usually the case in Europe for most manuscript material. This "libellus" was a beloved manual of clerical instruction in the Middle Ages, though one must not seek in it for much independent learning; it was written "secundum auctoritatem et stilum majorum," on the broadest lines of literary plagiarism. Partisan of the Karlings, and of the *Reichseinheit* as against the sons of the old emperor Ludwig, Rabanus was earnest in carrying out the wishes of Charlemagne and the council of Aix-la-Chapelle (813, 816) relative to the liturgical discipline. His tireless industry, and the large library collected by him at Fulda, enabled him to dispose of a learning that was phenomenal for those days. Few of the early mediæval writers were more productive. His writings fill five folios in the (complete) Cologne edition of 1626, but the editor is of opinion (p. xvi) that a new critical edition of these "Opera Omnia" will leave very little to the personal credit of Rabanus.

That would probably not offend him, could he know it ; the good old Benedictine surely looked at himself as a mere channel, a link in the tradition of knowledge, a pedagogue repeating the teachings of better men amid the confusion of war and the rudeness of German social life in the early decades of the ninth century.

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LE QUATTROCENTO. Essai sur l'histoire littéraire du xv^e siècle italien. Par PHILIPPE MONNIER. 2 vols. Lausanne : F. Payot et C^{ie}, 1901. Pp. 341 and 463. Fr. 15.

THIS work follows in the main the path of investigation auspiciously opened by Burckhardt more than a generation ago in his suggestive *Cultur der Renaissance in Italien*. It claims, like Burckhardt, to be no more than an essay, but amply justifies its appearance by embracing a much more considerable segment of Renaissance life than its prototype, and by a complete and remarkable assimilation of the almost interminable publications in this field which during the last few decades have seen the light, largely through the impulse given by the older work. In thorough keeping with the spirit of an essay, Monnier does not concern himself with communicating new and unpublished material, but with the task of grouping and analyzing the masses of fact accumulated in every department of Renaissance thought and action, in such a way that the reader will seem to hear the age speak in its own voice and idiom. This sort of work requires much more than the virtues of mere scholarship ; to be done well it requires a sympathetic intelligence and artistic skill with which to give verve and ornament to the solid matter of the argument.

The first division of the work is a general characterization of the man and the society of the period. As this has been done so often that it is hopeless to add a new touch to the picture, the author wisely refrains from an extensive treatment, and hurries on to his main theme : the humanistic and the popular influences in the peninsula and their two literatures in Latin and Italian. Here falls the stress of his effort, and here lies the strength of his work. The stiff, formal Latinizing movement of the university doctors is brought into striking contrast with the unchecked vigor and the simple naturalness of the unschooled lower orders of society ; and, although the author preserves a friendly neutrality, the mere juxtaposition suffices to prick the immensely inflated reputations of the pedants and schoolmasters,